olume XII Chicago, Ill., November, 1935 Number 8

The Liberalist

Today is your day, and mine, the only day that we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: It is a part of action, not of whining.. It is a part of love, not cynicism._ It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.

—David Starr Jordan.

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The Peoples Church

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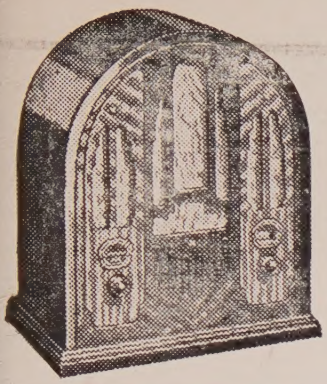

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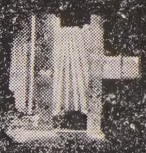

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XII Chicago, Ill., November, 1935 Number 8

MEDITATION

"We are thinking today, infinite and divine Love, of the vista that must greet the eternal vision from the battlements of the sky, thinking of what Thou seest, and we are ashamed of our race, ashamed that we can do no better, apparently, than we are doing, and so with contrition and with sack cloth and ashes we dare approach the ultimate ideal of the world. Look down upon us with our greed, our selfishness, our lust for power, the siren attraction of a place in the sun, the penalty of prominence will some day work, Infinite and Eternal Love, inspire men and women of all nations everywhere not to lose heart, but to go on hoping, living! Bless our land, bless the great rank and file of the men and women of our nation who have no selfish interest and no longing for the acquisition of power, which in turn will be self destructive, but are only asking for just the realization of life's needs, food and clothing and security and opportunity, that's all. Help us think of them as being the most important part of any program.

This morning, linger very closely with all the tenderness of Thy great heart by every bedside where there is illness, by every life where there is despair, close to every fireside where there is danger. Be with all those who are fighting bravely, be with every member of our own family and all the families represented here. O, may the kindly things, the beautiful, be put first in our lives, and in the quiet, the stillness, the unbroken contact of our heart with what we know is best, be the continuing inspiration to help every life over their barriers on to the broad plateau of better things."

"RUSSIA"

PART II

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, October 6, 1935

"The difficulty of anyone speaking upon a controversial subject can never be fully and completely realized until one attempts to say something about Russia, and then, of course, when people listen with their prejudices, everything which a speaker says is first percolated down through the prejudices, and no matter how carefully and studiously a speaker may attempt to avoid any semblance of partiality in his sense of fairness in observations, he is continually open to accusations by those who did not hear the things which their prejudices wanted them to hear. Any good speaker makes a good speech if he is with us, but the moment he says anything that we do not like, we may not weigh it as fact or knowledge, it makes no difference, if it doesn't fit in with our pre-

judices — there are exceptions, very few, who can stand it—but have our little pet ideas disturbed by facts, that's something that is intolerable. So I was much amused and not at all surprised at the mail I received since last Sunday. I wish I had brought some of it to read to you. I wish you could read every word, as I have, it would be an experience that would tell you a great deal about the future that we are in for in this country, and what is going to happen to us when we get into the political battles just around the corner for the people of America. The release of prejudice and the distortion of facts that is going to take place among us is going to make it difficult for any well informed mind to find out what it is all about anyhow. The letters which I received last week, just briefly I will give you a little idea of what they were. I received a great many letters from communists who started the letter by saying: 'I am a communist', and then what they did to me in the letter was sufficient to take away any sense of pride that I might have had about the excellency of the talk, (and it was not a bad talk), but my communist friends all wrote to me and every last one of them accused me of prejudice, and of voicing the traditional attitude of the church, the clergy, even said that the red cloth which adorns my pulpit and the stole that I wear was in itself evidence of my own bondage to ecclesiasticism that ought to be killed, when as a matter of fact it is only a little gesture of colorful beauty that we harmonize with the seasons of the year. In the natural passing of the year the fall season brings red and gold, followed by the somber beauty of the purple. Easter and the triumph of life is crystalized in white. They, of course, could not see anything in it except ecclesiasticism. One of my communistic friends just accused me of being only half out of the shell, 'The tragedy is that you may come all the way out, possibly, but we do not anticipate that. I received many letters from my conservative, ultra patriotic friends, as they might properly be classified, who felt very definitely that anything associated with or about Russia is at enmity with America. Some of the letters I received were very unkind and some of them decidedly un-Christian, but both of these extremes, these philosophies, will increasingly play against each other until somebody somewhere suddenly finds a way to defeat the growing power of the communist philosophy irrespective of force, irrespective of legislation, irrespective of deportation, irrespective of jails, for the fact of the matter is that no jail ever made a loyal American citizen, no oath, legislative enactment of an oath to put a person's patriotism as a matter of record, has ever made a loyal American. The fact of the matter is that that individual who must be compelled to take an oath of loyalty in order to satisfy one who feels that the compelled oath is necessary, never, to my mind, has a quality of patriotism that is even worth considering, for no individual is any different inside if he is forced to take an oath from the outside, and it is a matter of what is inside humanity that must begin to be considered on the part of all of us who still believe, as I believe absolutely, in the democratic experiment of human government, for there is only one way that we are going to stop and prevent agitation and I submit it to both sides for consideration. It will be the way of making it possible and of developing into an economic, industrial order whereby the things that make communism possible are irradicated from our entire social and economic and political structure.

Ladies and gentlemen, that is basic! That is not any sort of bombast and it has not any appearance of dictatorship neither does it have a semblance of utterance from one who could possibly be called, on the part of these

extreme groups, a demagogue of one type or another. I submit only as a question of logic when I say to you that we **must** find a way, a way in our democratic experiment of government in these United States, we must find a way and take that way that will prevent a reoccurrence of the economic tragedy that settled down upon us in the past seven years of our own history! That's plain, simple fact! **WE MUST FIND A WAY! A WAY IN WHICH INSECURITY CAN BE CHANGED INTO SECURITY! WE MUST FIND A WAY IN WHICH UNEMPLOYMENT IS IMPOSSIBLE!** Modern industrialists, who possess the capacity to anticipate need and build great industrial organizations, and have done it so splendidly and so attractively in the United States, must find a way to increase human employment, and must find a way to keep every worker on a twelve months' payroll! I fling that challenge to the automobile industry and to our great industrial organizations and corporations. I was delighted this week to have a letter from Mr. H. L. Nunn of Milwaukee and to realize that that is exactly what he is trying to do and I am following his efforts in a great human industry with a great deal of interest.

I am saying, to put myself clear on these things and emphasizing it with this thesis, this is where I disagree with Karl Marx and our communistic friends, every one of them, for we have no agreement on this matter at all: I believe that it is possible, and **it is** possible, to have an order of industrial and economic society, preserving every fundamental principal which we think of in the American tradition as freedom and liberty, and meet every economic disaster of the people. Now, there are those who deny that thesis. I am ready to defend it. I believe it can be done without destroying one word of the Constitution, or mutilating one sentence of the Declaration of Independence! Quite the contrary, I believe that it can not be done without preserving them, which is an entirely different attitude than is frequently taken.

Now, therefore, it is a very interesting and a very indescribable feeling for one to arrive in Russia for the first time. I have never seen it attempted in any book, but I cannot describe to you just the feeling that I had when I walked down the gangplank of the steamer and realized that I was in Russia. I started to look over my back and out of the corner of my eye, I did not know any minute but what I would be swooped up. I expected to find suspicion and machine guns and everybody pointing to me all the time as coming from a capitalistic government. I had that 'jittery' kind of feeling that when I was escorted to a Lincoln car with a snappy chauffeur who exceeded the American driver's speed limit, violating all the laws of God, man and decency, in the midst of it all, I suddenly realized that I was in Russia.

I have never known very many people who belong to the Communistic party. I don't think I have ever met more than two or three who belong to the Communistic party in the United States, and I went to Russia with the hallucination that I would be suddenly thrown among communists, and amazed was I to discover that it is one of the most difficult things in the world for any Russian to join the Communist party in Russia. It is a difficult thing to do. There are only two and one half million members of the Communist party in Russia out of a population of 170 millions of people! Only two and one half million Russians belong to the Communist party, and when I expected to see everyone a communist and a red, I was tremendously disappointed and not a little disillusioned, for in order to join the Communist party in Russia it requires a long period of training and probation, for the Communist leaders in Russia are aware of the same technique for

their destruction which they utilized in the destruction of the Czarist system, with the result that every member of the party is spied upon 24 hours of the day, and no individual active in the Communist party of Russia dares speak out loud without verifying the character, the position and the class of the person to whom he speaks. Every member of the party is under suspicion. I was told in Moscow — don't ask me to give my authority, if I should have to prove it and it should get back to the knowledge of the ten men who rule Russia, and Russia today is ruled by ten men, it is a dictatorship pure and simple and Communists will tell you that that dictatorship is a necessary step in the program of Communism, and their defense of the situation of dictatorship as applied to Russia is a defense based upon their own logic which is the logic that in the transition of a form of government based on the great illiteracy of the Russian people, it would be utterly foolish and stupid to think that Russia could be handed a democracy fresh from the Czarist system. That was the failure of the Kerensky regime, and when I saw him four years ago and the Foreign Secretary of the Kerensky government, who acknowledged to the world the error of his ways, for you must remember, my friends, if you do not know your Russian history, the first revolution under Kerensky, that was the first wedge in the destruction of the Czarist system, was not a communistic revolution. When the revolution took place under Kerensky, Lenin was ostracized from Russia and was making speeches on soap boxes in Geneva, he was not even in Russia. At the same time of that revolution you must remember that Trotzky, the only pure Marxist of the Russian experiment today left in all of the world, all of the Russian background, hated and despised by the Stalin party in power of the Communist party in Russia, for you must see this fine distinction from their point of view, you must distinguish between the party and the government. Russia is a party governed government, and consequently when they talk about democracy, as Mr. Hitler does in Germany when he says 'Well, of course, the people vote they endorse me, it is a democracy', our friends the communists in Russia claim almost the identical thing, but when you vote well, when you vote, you just vote for one man and one party and one platform, or you don't vote and if you do vote, the chances are one thousand to one that your vote is not registered. That may be democracy, but I dont know. You must distinguish in Russia between this fact, that it is not the government of a political party. There was where the cleverness of the reply made to our United States Ambassador, Mr. Bullett, when, after the speeches made in the Russian Third Internationale meeting this year in Moscow by the American Communists who said that they were going to force the propaganda of communism upon the entire civilized world, including the United States at every opportunity. No one denies that that was said. No one who knows anything about communist activities in the United States. Many of the communists would absolutely admit that is true. We all know it is and we will have propaganda, but when that was placed before the present Russian government, they immediately took the position that the Third Internationale was not the Russian government; that the Soviet government of Russia could not be held accountable for what the Third Internationale was doing in propaganda. That is quite tenable from their point of view. When the Kerensky revolution took place it was not a communistic revolution. Those of you who can remember your history and know your Kerensky, realize that Kerensky went to the Czar and recommended what the constitution of the Duma should be and that it should give them

constitutional government, and all that Kerensky was trying to do for the people was a plan which implied the preservation of the Czar as a figurehead, just as in many countries of the world. That was the beginning of the constitutional effort for Russia. Well, that failed, and why did it fail, because democracy as a philosophy of government can never be forced on a people until those people are educated to realize the responsibilities of being a citizen in a democracy.

Now, just be fair about it. Here were 100 millions of people or more who could not read and write. Here were 100 millions of people who had been deserted by their State Church in every particular in the field of education, who had been taught that by praying it could make it rain, a peasantry kept ignorant. Don't try to deny it, you cannot deny that for 500 years the peasants of Russia had been kept in ignorance and in intellectual slavery by the superstition of organized religion, and you only need know the history—read the episode of the priest who went to the peasants and won them and who told them that he was their friend and how they believed him to be their friend, and who said: 'I will go to the Czar and act as your intermediary and I will attempt to get justice for you', and he worked with those peasants and they believed him, and it was the same priest that gave the signal at that great massacre that wiped out thousands of peasants who had trusted him.

I submit to you, ladies and gentlemen, what would you have done if you had been betrayed and your day dawned? The priest was brutally killed by the revolutionists. Wrong, of course it was wrong for I believe that violence is never justified and I hate it, but there is a little episode that is history. That gives you an idea of conditions. So when the Kerensky revolution failed — let me make a little phophecy, it is this: that within ten years Russia will have a Constitutional Representative Government. I believe that within ten years, at the expiration of the last 5 year plan, with the education given to the people and 30 million children now being taught and educated in Russia by the Soviet government, with the increasing contact based upon the information becoming more acute, with the inability to hold up longer the fallacy that every nation of the world is an enemy of Russia and seeking to destroy Russia, which is now the campaign throughout the Soviet Republic, so when the collapse comes, as it will inevitably come, you will see that Russia, which has the potentiality of being one of the greatest countries of the world, will develop into a new experiment of self government that will be quite contrary to the philosophy of dictatorship than now pertains and now exists in Russia. So when the opportunity came for those who felt an enmity to the Czarist system, what did they do?

I have had more interesting letters asking about the religious side than the economic side, and I think that is very significant. Certain things cannot be denied because in the first place, I saw them myself. They have some of the finest factories I have ever seen, some of the finest homes under construction for the workers that I have ever seen in the world. They are developing great hydros and tractors. There is not a privately owned automobile in all Russia, so far as I know, for no workman in Russia rides to work in his car, he walks or goes on the crowded street cars. Women are absolutely in equality with men. They go to their work and the children go to the State Schools. There exists these equalities, they are all there. Why deny it? I am not interested, and here I want to make myself clear, in the mere economic and industrial achievement of the Communist experiment in Russia, there is something deeper than that. When the revolution took place and the

active reaction against organized religion set in, and religion is an opiate of the people, a mandate of Karl Marx which you will find over the Kremlin, religion an opiate of the people, and their churches were deserted and turned into anti-religious museums. There is a reason for it. Are the Russians atheists? Not at all, they are far from atheists. That they are materialists—no greater untruth could be spoken. They are deeply and fundamentally religious. Before Lenin's tomb of red and black there have already passed, since he died, eight million Russians, and they stand in the presence of that tomb, in the presence of their "sacred man", for it is almost to that extent, and I needed but to see the gleam in their eyes and the sanctity by which they approached the tomb to know that the basic quality of a potential religion is there in the Russian heart and temperament just as much as it ever was.

When the revolution came, what was the reaction? They began to see that crops grew whether they sprinkled the land with sacred manifestations or prayers they started to see that they got along very well without their miracle makers. They saw perhaps his ecclesiasticism that had held such control over their lives was not necessary at all to their peace and development and life, and when the Soviet party came into power they withdrew the State support of the Church of Russia, and they stipulated that not another dollar of public monies would be used to support the religious institutions of Russia, with the result that the priests were denied citizenship and military service, they were immediately denied the preaching of political sermons, they could say nothing at all about the State, but today in all Russia, any priest of any church can open a meeting house, can have a service, can worship his God. There are 45 churches in the City of Moscow open where you can go and worship and listen to any preaching that is possible to be given. Onl two things exist, not a dollar o public money goes to support th priests or the church, with th result that when all support wa taken away from the church well, those poor people could n keep it up and the Greek Orth dox Church in Russia had a l of old people in it and a lot o very young people, old age an new, and the difficulty of main taining and supporting religio on that basis is obvious to all.

When I came out of my hotel i Moscow, I remember one experi ence with a little ragged urchin This generation has been indoc trinated at every turn of the roa to the principle of hatred agains religion and against anything that can be called God. I cam out one evening and I saw thi little urchin and he pointed hi finger at me and said: 'God be liever!' He recognized that I wa a foreigner and he thought tha I believed in God. It was a col ossal joke to him. He had had absolutely nothing but indoctrin ation and the only familiarity he had with religion was sacerdot alism of ecclesiasticism and ec clesiastical organizations, and that religion in Russia is dead and that religion will have t fight to live in every other spot in the world where freedom and liberty is, for whenever religion comes to the place where it possesses sufficient power and wealth that it can dictate the thought processes or interfere with the economic freedom of the people, that religion is doomed in the final order of society to the ultimate realization of freedom and liberty, for the one thing the people must be left free in is religion, and to ask nothing for yourself that you are not willing to grant to others in the religious world.

These religious museums in Leningrad, I did not see any desecration. I saw one of the most beautiful curtains of gold that I have ever seen anywhere, and the theme of that, the apostles of the New Testament, had been pre-

served in Saint Isaac's, but I did see what they attempted to call religion and the science they tried to use to advantage against religion. Suspended from the dome is a large pendulum and across the floor is a map of the world. They had taught these people that the earth was flat—but you don't have to go to Russia to find people who are teaching that—the State Church had taught them that the world was flat, and that all of the stories of the Old Testament were all absolutely true and the stories of the Old Testament of water running up, iron floating were all true historical facts, and they now are attempting to show that that was not true at all and are attempting to show it in the cathedrals and churches of Russia. Suspended from the center of the dome is a pendulum and there is a black stripe painted on the floor and a man takes this pendulum on one side and telling the people and the peasants, (it is all indoctrinated in the Soviet propaganda from the moment you step in until the time you leave. They are pastmasters of propaganda.) This man picks up the pendulum and takes it all the way back and lets it swing, and for a swing or two it holds itself to the line and then deviates. That represented the fact that the earth was going around the sun, was round, and everything the Church had taught and told them about the earth being flat was a lie, and therefore the Church was a liar, and therefore should go. That they were only interested in truth and science. Opposite this screen were all the disciples and everything of the New Testament had been preserved. Opposite was the replica of the burning of Galileo at the stake, priding themselves that they could back their claims by historical pictures of what had been attested as a fact. The fight that the Communists of Russia are waging against religion is one that no superior mind in religion has had any trouble about in this country since Darwin published his 'Origin of the Species.' I don't know a first class mind in or out of the church that believes today the things about religion that the Soviets of Russia are fighting today in their campaign against religion in the Soviet Republic. When they have done that groundwork and overcome superstition and fear in Russia, there will be in Russia a foundation for a great religious experience, for religion is nothing more or less than that which gives value to human life. It hasn't much to do with what happens to us after we are dead. I am not interested in another world religion, but I say to you that a recognition that every individual is a part of the cosmic plan of the life motif, and that every heart in this congregation today and every heart listening on the radio, is not a self constituted accident of the cosmos, but is a part of a universal life process, and anything which enhances the sanctity of that life is fundamentally religious. Therefore, religion is not the property of churches and creeds, it is not in the custody of bishops, priests, rabbis and ministers. That is the type of new religion that will come ultimately to the great people of Russia when they have passed through this experience of grief and tears that they are now in, for you will never make them an atheist nation on what we think is materialistic atheism in its entirety. I accept the verdicts of science, I believe in scientific research, I believe in the quest for truth, it is the greatest in the world, but I do know that the scientist is a greater challenge than any science, and I do know that the astronomer is greater than all astronomy, and I do know that life, human life is greater than any finite conception of materialistic atheism, and when these poor people, all of whom I love and sympathize with, and see how they are being deceived in many particulars, and the inequalities that exist. Don't let anyone tell you that Russia is a classless society.

They are just as definite as in any capitalistic nation that I know of. Don't let anyone tell you that the social adjustment originated with the people themselves. These great Congresses are nothing but the mouthpieces of the 10 or 12 men of the Kremlin. My sympathies are with the Russian people that now have found themselves in a certain turning of the way. I went into their marriage bureau and I saw seated there a girl of more than ordinary intelligence, and in this bureau comes a man and a woman, they sat down to this desk and they simply said: 'We want to get married.' 'Let me see your passports'—always the inevitable passports. Every one carries a passport with his picture in it. A million terrorists, they are not communists, they are counter revolutionists. I could tell you Communists of America and you who are here this morning some facts about the counter revolutionist movements inside the Soviet Republic today. Stalin knows it, that dreaded secret police knows it, and there are murders and purges every 24 hours in the Kremlin! Trotzky has a million devotees in Russia today, and the murder of the head of the party in the City of Leningrad just a week or two before I arrived there was a terrorist murder. They are all afraid of death. Stalin himself hardly appears anywhere, and when he does he is surrounded by a body of steel. Oh, these dictators, who cannot and do not dare throw themselves at the mercy of the very people they are attempting to save from their own philosophy! There are counter revolutionary movements in Russia. I am suspicious of every solitary newsline published in the United States, or anywhere, that has Moscow as a baseline, just as I look with suspicion upon a great deal of the reported experiences that come from people in Russia or telling what they have seen. The news agencies of the world are controlled very definitely in certain centers, and if there is one book in the world about Russia and one man who writes of Russia that you should read, let me say that the most unbiased, fairest report that comes out of Russia you will find in the International News Service or the Christian Science Monitor and if you want to read today a book on Russia that is an authoritative utterance with no ax to grind anywhere, read William Chamberlain's 'Russia's Iron Age.' There you will find reading unbiased and unprejudiced, interested only in the gospel of truth. Marriage, when it came to the matter of marriage, they showed their passports. Next Sunday I will go into the marriage story and the divorce story, and I hope when you write me—I cannot do much with persons that are set in their mind. I shall appreciate your letters. The only thing that I am trying to do in this whole question and problem is my original thesis and back it up, and that is I stand opposed with all my body and soul and what mind I have to dictatorship in any of its forms, that's my position, and I stand opposed to war, and Fascism and dictatorships and wars of all sorts will lead this world to the brink of hell. And now that it is too late to do anything about the rest of the world, perhaps it is not too late to do something about the United States of America. And because that is true is the position that I am taking against all of these things. War! When I think of the Church, when I think of the church, Christians, Christians, they are all Christians down there in the hell of Ethiopia. The emporer is a Christian, Christians, medievals, and I waited—and I say this without criticism against anybody's religion or church, I say it because I have not seen it,—I waited all this blessed week for one word of protest from "God's representative on earth," "the ambassador of the Prince of Peace", the Pope at the Vatican, and, my friends, now these Christians are at each others throats and the war has

illed the world, the air is filled vith hatred and noise! Why I vonder what is there that they an say about our religion. Is it ny wonder that the church is asping for breath?"

GOD'S DAY
By "A Friend"

Sunday morning of a beautiful eptember day. It truly was od's day.

As people walked to the church he pungent aroma of burning eaves assailed their nostrils. The artly barren trees were beginning to change color; bright sunight shone down upon this lovely utumnal scene.

Out of this exhilarating atmosphere and into the peaceful tranuility of the large church entered the procession of souls earching for God. In large gold etters on the wall behind the ulpit one was greeted with these ords: "Live a Life of Faith and Hope; Believe in the Mighty ower of Truth and Love." From he pipes of the organ the strains f beautiful music swelled hrough the church. One felt ifted high—high above commonlace things on the waves of awe nspiring melody.

An undertone of voices could e heard as the congregation aited for the service to begin. shers were showing people to heir seats. Old and feeble, young nd strong entered to hear words f courage and faith. Gray-haird men and women who knew heir years to dwell here were ew, came to worship their Faher. Young and middle-aged, iscouraged and bewildered by onditions of our Country in these nsettled days came to be given ew hope and encouragement.

Down the aisle, led by an usher, came a woman with her hand n the arm of a man. She walkd slowly, her eyes were shut nd she was facing straight ahead. Blind! Blind and crippled! Every Sunday she comes aithfully to listen to Dr. Preston radley. What hope, what faith! We, with all our faculties should bow our heads in shame when we give in to despair over petty casualties.

Thousands of people were sitting around the radio in their homes listening to the sermon, people who had no handicaps. This woman, blind and crippled came to the House of God to do her worshipping.

The people kept filing in; shabby and prosperous. A distinguished looking young man with a beard. This was a church of the people . . . all creeds, all races, all colors might enter here.

Soon the choir, black robed, entered from each side of the platform and, voices raised in hymns, filed slowly to their places. While the congregation was standing, voices raised in song with the choir, a door to the left opened. All eyes turned. It was Dr. Bradley. One could see by the expressions on the faces turned to him that he was adored by his audience.

He sat down behind the pulpit and hand on forehead bowed his head in thought. He had recently returned from a European tour in order to study at close hand the conditions of this world in which we live, and to give to the people his personal impressions of things as they are today.

He is a man who believes in the true principles of Jesus Christ; that all are God's children and should love each other as brother and sister.

What thoughts must have been going through his mind! He had seen the confusion and change going on in Europe. Fascism, Communism, Hitlerism . . . . what a task he had before him. A man of the cloth, who must convey his impressions and give courage to the thousands over the radio and before him who eagerly await his views.

After the inspiring address in which Dr. Bradley urged the young people of today to take up the torch and keep our United States the truly Democratic American Country it should be, and

not to fear the changes going on in the world today, the people filed out into the warmth of golden sunshine again and, hopes renewed, courageously wending their way homeward.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of October:

1—Linden, Michigan.
2—Linden, Michigan.
3—Address, Terre Haute, Ind.
5—Radio Address, WIND.
6—Two Sermons, Peoples Church and Marion Ave. Baptist Church, Aurora.
7—Address, Woman's Club, Peoples Church.
7—Address, Chicago Literary Club.
8—Address, Rockford, Ill.
9—Address, Monticello, Ind.
10—Monticello, Ind.
11—Address, Chicago Woman's Club.
13—Sermon, Peoples Church.
13—Sermon, Metropolitan Church Chicago.
14—Address, Sinai Temple, Chicago.
14—Meeting, Director's Chicago Public Library.
15—Board Meeting, Peoples Church.
16—Address, Calvary Presbyterian Church.
17—Address, Friends of Literature.
18—Address, Indianapolis, Ind. State Teachers.
20—Sermon, Peoples Church.
20—Sermon, Warren Ave. Congregational Church.
21—Address, Blue Island Congregational Church.
22—Address, Flossmore P. T. A.
23—Address, Blaney Lodge A. F. & A. M.
24—Church dinner
25—Address, Galesburg, Ill.
27—Sermon, Peoples Church.
27—Sermon, Congregational Church, Elmhurst.
28—Address, Renaissance Club.
28—Address, Bnai Brith.
29—Linden, Mich.
30—Linden, Mich.
31—Address, State Federation Women's Clubs.

FUNERALS

5—William Paterson, Interment Rosehill.
12—Mrs. Peter Reisenhus, Interment, Acacia Park.
12—Mrs. L. R. Crolius, Interment Graceland.
14—Frank G. Offenloch, Interment, Graceland.
14—Otto Todleben, Interment Irving Park.
15—Miss Florence Smith, Interment, Vault.
28—Miss Florence Smith, burial Elm Lawn from vault.

WEDDINGS

4—Capt. Fred E. Yeakle and Gladys I. Logan.
12—Jack B. Ishmael and Dorothy U. Klier.
19—Kai H. Knudsen and Gretha Lind.
24—Dan Rogers and Genevieve E. French.
26—Earl M. Rabbitt and Evelyn A. Marchese.
27—William B. Klein and Martha Szymczak.

THE WOMAN'S CLUB

The formal opening of the Woman's Club for the season 1935-36 occurred on Oct. 7th at the Edgewater Beach Hotel. Luncheon was served in the south-east room and there were a large number present. Everyone seemed happy to meet again after the summer vacation. Dr. Bradley safely home from his European trip and Mrs. Bradley improved in health from her long rest in the pine woods of Minnesota, were specially glad to see the smiling faces which greeted them upon entering the room.

Mrs. W. Fred Pape the Clubs' new president presided graciously and gave a cordial address of welcome at the end of the luncheon. Mrs. Bradley followed with her annual address, rather more intimate in character. Dr. Brad-

ley was the main speaker, and as always, spoke with such inspiration and encouragement that the Club started a new year with high hopes for accomplishment in all their activities.

The musical part of the program was given by Miss Clara Wellman, violinist, an artist in every respect, plus youth and beauty and a lovely graciousness. She completely captivated her audience. Miss Weller was accompanied by Mr. Chas. Lurvey, no less an artist, and it was a pleasure to hear him on the piano if even as an accompanist.

The entire day was one of beauty,—of friendly greeting and inspiration. A day of autumn sunshine—and the beginning of a new Club year.

"Wouldn't this old world be better,
If folks we meet would say,
'I know something good about you'!
Then treat you just that way?

Wouldn't it be fine and dandy,
If each handclasp warm and true
Carried with it this assurance,
'I know something good about you?'

Wouldn't life be lots more happy,
If the good that's in you all
Were the only good things about you
That folks bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking too?
You know something good about me!
'I know something good about you'!"

"YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks which confronts the church office is to keep our filing system of addresses up to date. May first and October first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio listener will ask, "Why didn't I receive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct address.

Our list is a very valuable one. The church prizes it highly and always considers it strictly confidential. Several overtures have been made in the past to secure a copy of our mailing list. All such are immediately refused. The list is the property of the church and will never be used except for legitimate church purposes. Please help us bring it up to date at once. For the number of names on our membership list and radio list we have a fairly accurate file but we desire it to be nearer perfect. Will you attend to this right now while it is in your mind? Thank you.

DO YOU WANT TO BE SURE OF A SEAT?

During the church year many friends and members take advantage of the opportunity to have a seat reserved until the beginning of the Choir Processional by selecting a seat from the plat in the church office or writing for a reservation to the secretary, Mrs. Harrison, at the church, 941 Lawrence Avenue. For ten dollars, payable when and as you are able during the church year, such seat will be reserved. Spread out over the period of the church year ten dollars is easily paid by everyone. Just call or write for your reservation and you will always be assured of a seat at the morning services. Reservations are now being made. Remember you pay the ten dollars at your convenience.

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